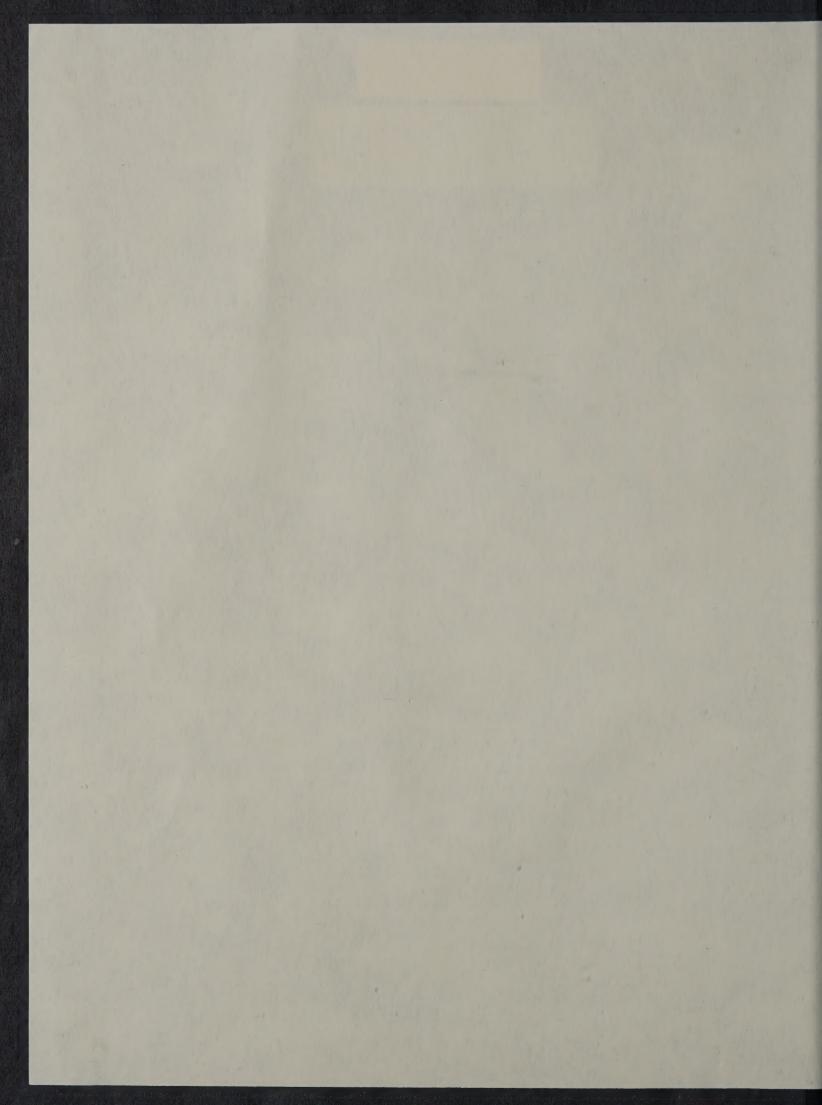
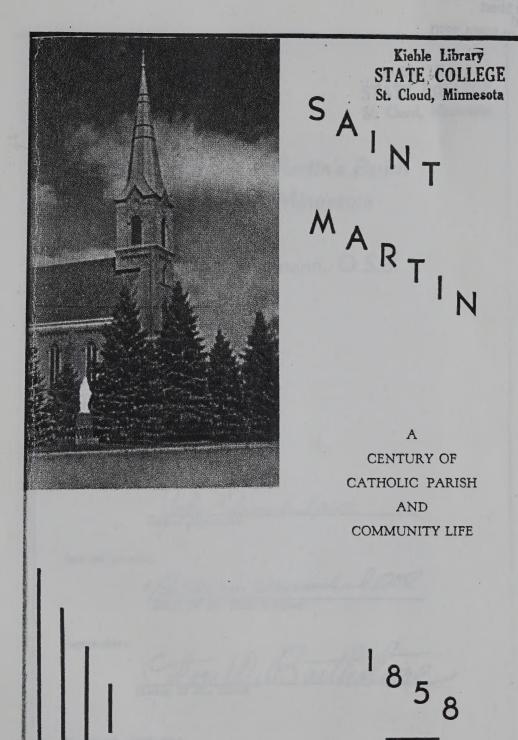


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History of Saint Martin's Parish
Saint Martin, Minnesota
by
Father Cyril Ortmann, O.S.B.

Nihil obstat:

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Imprimi potest:

+ Boldwin Durschak, OOR.
Abbot of St. John's Abbey

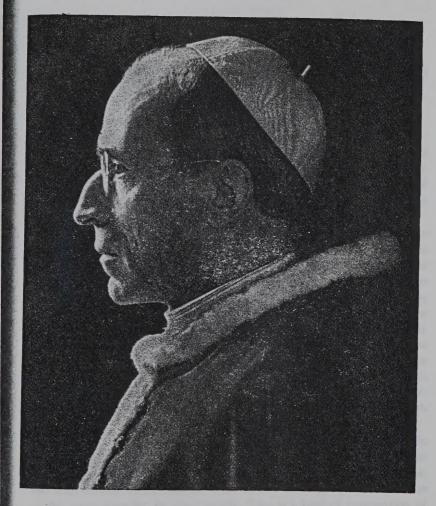
Imprimatur:

Bishop of St. Cloud

St. Cloud, Minnesota February 19, 1958

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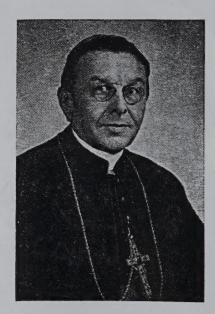
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His Holiness, Pope Pius XII

"It is of first and primary importance that the supreme Deity be reverenced and His holy laws obeyed in private and in public life; otherwise, there is no human power capable of checking and keeping under due control the unleashed passions of peoples. Religion alone provides the support for what is right and honorable."

Encyl. :Fulgens Radiatur



PETER W. BARTHOLOME, D.D.
Bishop of St. Cloud

Diocese of St. Cloud
CHANCERY OFFICE
St. Cloud, Minnesota

February 6, 1958

To the Pastor, the Sisters and People of the Parish of St. Martin:

One hundred years has elapsed since the establishment of your parish and it will be a pleasure for me to be with you on July 4, Independence Day, to have you join with me in offering up a Mass of Thanksgiving to Almighty God for the many blessings that have come to the people of St. Martin during the past century.

It is only natural to reminisce on the occasion of a centennial. We love to recall the early pioneer days, the many sacrifices and difficulties that our forefathers endured in the establishment of the faith in the community in which we live. The older ones of the parish will make an effort to recall the priests and the nuns that lived in those early days and the contribution that they made toward the development of the parish. No doubt some people wi'll recall the events of the parish that caused some strife and difficulty. All of that, of course, is one of the purposes for celebrating a centennial, for human beings must have their roots in the past and the celebration of a centennial has a tendency to join the past to the present and thereby make us understand and appreciate more fully and deeply the great advantages of the Catholic faith in our lives.

However, a centennial is also celebrated with the purpose in view of taking a look at ourselves in the present and to compare the strength and depth of the faith, the loyalty to the Church and the pastor, the appreciation of the Sisters, with that of the loyalties and devotion of the years gone by. In other words, there is a kind of examination of conscience as a parish and as families in the parish that we should undergo on the occasion of the celebration of a centennial. This evaluation of the present with the past should produce in us a firm resolution as far as the future years of the parish are concerned.

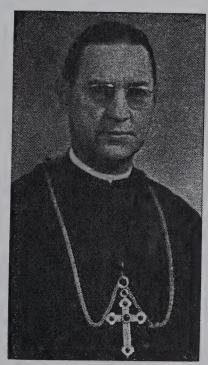
No doubt many changes have taken place not only in the secular world but also in parochial life and it is possible that the faith in a people of a parish can grow weaker or stronger over the years. During the past quarter of a century many factors have been working against the Catholic faith as it is to be lived and practiced in our personal and

family lives. This centennial that we are celebrating should make us realize the presence of these dangers and in turn develop in us deeper convictions toward a fu'll retention of the faith in our personal and family life. Otherwise it will just be a memory and the centennial commemoration will not be of much value.

This commemoration of St. Martin's Parish should renew in all of us deeper loya'ties to Christ and the Church, stronger resolutions to practice our faith in the face of modern secular thinking and living, and a firm determination to hand on to our children in its pristine purity and strength the teachings of Christ as they were enunciated two thousand years ago. It is only then that the centennial celebration will be of real value to all the people of the parish.

Asking God to bless you and your homes, I am

Sincerely your in Christ, † Peter W. Bartholome Peter W. Bartholome Bishop of St. Cloud



BALDWIN W. DWORSCHAK, o.s.b.

Abbot of St. John's Abbey

SAINT JOHN'S ABBEY † COLLEGEVILLE, MINNESOTA OFFICE OF THE ABBOT

February 21, 1958

To the Members of the Parish of St. Martin:

Your parish of St. Martin, in many respects, has an enviable record among the parishes of the diocese of St. Cloud. You have made many contributions to the Church in this area by promoting strong, Catholic family life, by generously offering your sons and daughters to the service of the priesthood and to religious life, by wholeheartedly supporting every cause commended to your charity, by fervent and frequent reception of the sacraments, and by a singularly loyal devotion to the priests sent to minister to you.

Such vigorous parish living is the greatest possible contribution to the advancement and the welfare of all those who live in this area. Such exemplary living, being patterned on the teaching of our Lord, affects young and old, Catholic and non-Catholic, in a personal way and socially.

The history of a century of life in your parish again bears witness to the truth that people make progress materially when they make progress spiritually. If those who follow in your footsteps in the next one hundred years wish to enjoy the same prosperity, let them not forget that it is the life of grace that counts, and it is the light of the Gospel alone that will guide their steps safely.

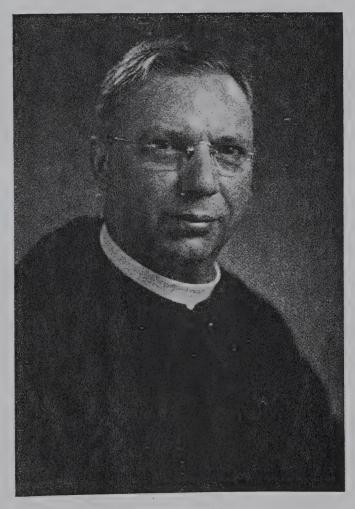
You have sown good seed spiritually, and today you are reaping a good harvest. You are the good soil of the Gospel, not only hearing the word of God but loving it and living it. These are words of high praise, but you deserve them. May God grant that your children and grand-children deserve such praise one hundred years from now.

Gladly do all of us here at St. John's Abbey join with you in thanking Almighty God for the blessings granted so generously to the parish of St. Martin.

Sincerely yours in Christ,

† Baldwin W. Dworschak, o.s.B.

Abbot of St. John's Abbey



REV. CYRIL ORTMAN, o.s.b.

Pastor, St. Martin Church

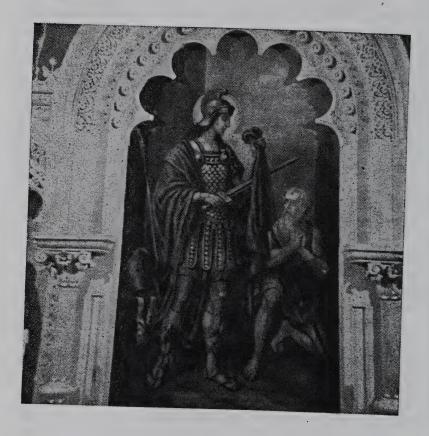
PASTOR'S OBSERVATIONS

With God all things are present, He is infinite; with us humans time is divided into past, present, and future, we are finite. A centennial is a milestone, so to speak, in time; it is an occasion for us to pause briefly for reflection. The thought of God's goodness manifested in manifo'd ways throughout the past century moves us to exult with the inspired psalmist in words of thanksgiving and praise: "Sing joyfully to God, all the earth; serve ye the Lord with gladness. Come in before his presence with exceeding great joy. Know ye that the Lord he is God; he made us and not we ourselves. Go you into his gates with praise, into his courts with hymns; and give glory to him. Praise ye his name; for the Lord is sweet, his mercy endureth forever, and his truth to generation and generation. (Ps. 99)

It is indeed meet and just, becoming to us mortals to thank God always and everywhere. For a hundred years, now, several generations here have been the recipients of His gracious gifts; and priests and people have joined together in faithful and devoted service. "Behold how good and how pleasant it is for brethren to dwell together in unity." Peace stems from the tranquility of order. There may be honest difference of opinion, but if properly subordinated to lawful and higher authority, these differences do not necessarily nullify the unity of purpose, which may well be expressed in a variety of ways. Unity in variety is delightful. A dead level of uniformity may prevail even when selfishness is the impelling motive, but it is not conducive to dynamic exertion, and may eventually become more of a hindrance than a help in the attainment of the common good.

Inherent in the Church is the power to expand, and, if left untrammeled by iniquitous restrictions, will develop and become the source of inspiration for great achievement and sanctity of its members. Liberty essentially consists in the ability and freedom to do right; to do that which is right, which squares with the mind of God as expressed in His laws. There may be infractions at times, even defections, but the Church goes on triumphantly. Holy David was a man after God's own heart—he failed grievously, but he repented seriously and did penance severely with complete self-abnegation, and submission to God's holy will. He was more magnificent in the magnitude and magnanimity of his penance than in the triumph over his enemies. As St. Ambrose points out: "David sinned, which is not uncommon for kings; but he did penance weeping and groaning, which is uncommon for kings to do."

It is human to err but divine to forgive. Mindful of our human frailty, but willing to bring to the task the best effort of which we are capable, humanly speaking, we are confident that the good Lord will continue to bless, as He has done for the past hundred years, to confirm our noble resolve, for the production of fruit a hundred fold, and to inspire many more "to spend themselves and be spent" in His holy service. We pray therefore in unison for the benefit of divine guidance, so that we may not labor in vain, but that in all things God may be glorified; and when the time comes for us to be called hence, we may be alert to the voice of the Good Shepherd: "Welcome, good and faithful servant, because you have been faithful in a few and little things, I will entrust you with many and great things; enter into the joy of your Lord."



"He shone in his days as the morning-star in the midst of a cloud, and as the moon at the full. And as the sun when it shineth, so did he shine in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of spring. . ." (Ecclus. 50:6-8).

PATRON SAINT

Saint Martin was born in Sabaria, Pannonia (now Hungary). When he was ten years old he went to the church in spite of his (pagan) father and mother, and by his own will was numbered among the catechumens. At fifteen he joined the Roman army and served first under Constantinus and then under Julian. Once at the gate of Amiens a poor man asked him for an alms for Christ's sake, and since he had nothing at hand but his arms and his clothes, he gave him half of his cloak. In the night following, Christ appeared to him, clad in the half of his cloak, and saying to the angels that bore Him company: "While Martin is still a catechumen, he hath clad me in this garment."

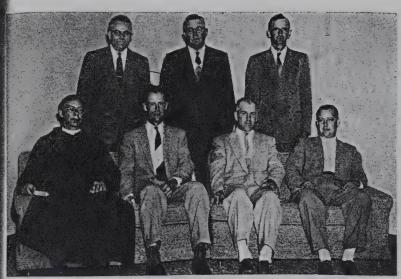
At eighteen he was baptized. Thereupon he gave up the life of a soldier and betook himself to Hilary, bishop of Poitiers, by whom he was placed in the order of acolytes. Being afterwards made bishop of Tours, he built a monastery wherein he lived a holy life with eighty other monks. At the last he fe'll sick of a grievous fever at Cande, a village in his diocese, and besought God in constant prayer to set him free from the prison of his dying body. His disciples heard him and said: "Father, why wilt thou go away from us? Unto whom wilt thou bequeath us in our sorrow?" Their words moved Martin and he said: "Lord, if I be still needful to Thy people, I refuse not to work."

Saint Martin died at the age of eighty in the year 397.

ACKNOWLEDGEMENT

A word of appreciation and thanks is due the following collaborators: to those who furnished old pictures for inclusion in this parish history; to the photographers, Rev. Henry Andrel, O.S.B. and Fr. Neal Lawrence, O.S.B.; to Rev. Christopher Bayer, O.S.B., St. John's Abbey archivist; to Rev. Leonard Dosh, O.S.B., the scrutator verborum; and, last but not least, to Rev. Coleman Barry, O.S.B., for advice on technique.

C. O., o.s.B.



Centennial Committee: Front row, left to right:
Rev. Cyril Ortmann, O.S.B., pastor and committee
chairman; the two trustees, namely, Lawrence Korte,
secretary and George Mehr, treasurer; Arnold Haehn,
mayor of St. Martin village; Back row, left to right:
Fred Spanier, postmaster at St. Martin; Ben Mondloch of
St. Martin, and president of Implement Dealers Association
in Minnesota; Bill Rothstein, Village Recorder.



Father Cyril Ortmann, O.S.B., pastor of St. Martin's Church; and trustees: George Mehr and Lawrence Korte.



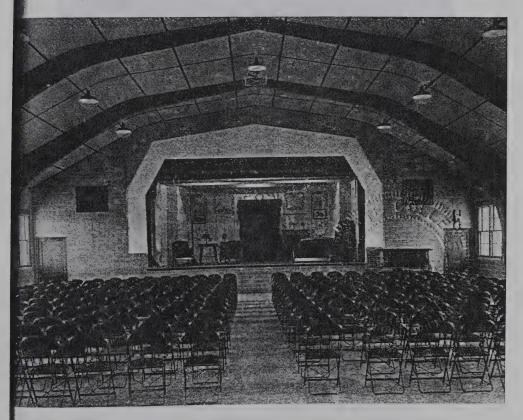
Main entrance to St. Martin's Rectory.



St. Martin's Parish Hall



St. Martin's Convent



Interior of St. Martin's Hall



St. Martin's Church Sanctuary



Morale Builder, Yours truly

History

Defined in terms of a vast and expansive Church history, a hundred years seems but a short time; but defined in terms of human life expectancy, it is long time. Noteworthy in human relations is a century of progress that witnessed the transformation of a wilderness area into a flourishing Christian community.

Before the year 1850 there were no traces of civilization worthy of note in the Central Minnesota region, which was then only part of that vast wilderness in Minnesota, lying between the upper Mississippi around the Twin Cities of today and Lake of the Woods at the Canadian border, and overrun by warring tribes of Soiux and Chippewa Indians.

Gallant explorers, such as Duluth, and roving Missioners, like Father Hennepin, had penetrated this region at an earlier date. The venturesome Vikings traversed part of Minnesota at a much earlier date as seems evident from the mute eloquence of the Kensington Runestone. Hardy trappers, and fur traders, too, had plied their trade prior to the advent of permanent settlers.

It was not until 1847, however, that a white man could acquire title to lands within the confines of what is now the state of Minnesota. In 1849 the Territory of Minnesota was organized; and in 1850 the Diocese of St. Paul, consisting of all of Minnesota, North Dakota and South Dakota as far as the Missouri River, was erected. In 1851 the Rt. Rev. Joseph Cretin became the first bishop of the newly erected diocese.

The year 1852 witnessed the coming of Father Francis Xavier Pierz to central Minnesota. Father Pierz was an intrepid and zealous Indian missionary, destined by Divine Providence to become a determining factor in the establishment of the Church in this part of the Northwest. At that time St. Martin was still a part of the domain of the red man. The trackless forest and seemingly endless prairie was a boon for the native, but a barrier to the pioneer who had come to the frontier to carve a home out of the wilderness for himself and his family. The lakes, and especially the streams, afforded natural highways, as it were, which made travel and transportation readily available. The settlement of Stearns County began in 1854, and it is quite understandable that the earliest settlements were those along the Mississippi, such as St. Cloud and St. Augusta, or along the Sauk River, such as St. James and Rich-

mond. Catholic settlers received first spiritual help from Father Pierz, who resided at Crow Wing, and who came at irregular intervals in the years 1854-56 to Stearns County to visit settlements and scattered families.

It was at this time too that the First Rocky Mountain locust raid swept over Minnesota territory, leaving devastation and destitution in its wake. (1)

The first settlement made at St. Martin was in 1856 or 1857. It was made on the south bank of the Sauk River by Henry Ley, Peter Haehn, John C. Noll, Peter Kuhl, and Peter Frevel. North of the river was the so-called 'American Settlement' made by William Bosworth (1857), followed by Eben and William Pillsbury. Naturally the first concern of the newly arrived was to provide shelter for themselves, and usually the log cabin was the answer. But it was not only the rigors of the climate against which they had to contend; there were also predatory animals, such as wolves and bears, who could not be discounted.

Mrs. Margaret Mondloch, the former Margaret Haehn, relates that once as a young girl when she stayed overnight with a sick sister of hers, a wolf attempted to enter the cabin, Aroused by a noise, she went to the window to investigate and met face to face with a wolf, leaning with his forepaws on the window sill and peering in. Frightened and unnerved she instantly barricaded the door and window of the cabin with the crude and scant furniture at hand and braced herself for the attack. But the attack was not coming. Apparantly the commotion within the cabin had scared off the ravenous night prowler into the tall timber.

There were no roads to speak of in those early days of the first settlers, only dirt trails, or more correctly, wagon-wheel ruts winding along the ridges and higher levels of land. There were no bridges over the streams, and if they had to be crossed it was either by fording the stream at points where that was possible or else by ferry. Despite the primitive conditions prevailing, the little colony was not completely cut off from the rest of the world. An overland stage, carrying mail, passengers, and goods, ran between the upper Mississippi and the Red River valley with terminals at St. Cloud and Breckenridge. It passed through the northern part of the township and dropped mail at the postoffice in the American Settlement. This was the first postoffice in St. Martin township; it was named Kennebec, and was established in the house of Mr. Pillsbury.

It was at this time too in the early history of Minnesota that an event occurred which was to exert a profound and far-reaching influence

in the Church. Father Pierz had realized that he could not take proper care of his Indian missions and at the same time adequately minister to the spiritual needs of the Catholic settlers coming into Stearns County. Accordingly, he petitioned the bishop of St. Paul to send him help. Bishop Cretin, in turn, requested the Benedictines of St. Vincent's Abbey in Pennsylvania to provide the much-needed help. (2)

The Benedictines arrived in Minnesota in 1856 and temporarily accepted the hospitality of Father Pierz at Sauk Rapids. But they immediately began to look about for a suitable site to found a monastery. Such a site having been located and a school started, they applied to the Territorial Legislature and obtained in 1857 the incorporation of St. John's Seminary.

As soon as the inhabitants of Ley's Settlement became aware of the coming of the Benedictines, they came to St. Joseph to entreat the Fathers there to pay them pastoral visits. New arrivals themselves, and scarcely established, the monks nevertheless heeded the call. These priests coming from St. Joseph about once a month — on a week day — often made the journey of about twenty-five miles afoot, unless they were fortunate enough to come by a farm wagon drawn by oxen over poor roads, floundering through the mud during spring and rainy seasons.

The first settlers, Ley, Noll, Haehn, Rausch, and others came in 1857 and picked out land which suited them best. (3) Some settled along the Sauk River, where the soil was light and sandy; others preferred the clay soil higher up. Here they gathered, and a Benedictine Father came to hold divine services in the house of Henry Ley. According to the Reverend Pius Bayer, OSB., who visited St. Martin as missionary rector in 1861, this priest was the Reverend Clement Staub, OSB., who came on foot from St. Joseph and from this point visited Jacob's Prairie, Richmond, and St. Martin, then known as Ley's Settlement. He also selected the site for a church here, as well as at Spring Hill.

Father Clement loved high places. The special reason here, however, seems to have been, that as St. Martin had been selerted as patron saint for the church, the people, who were Germans from the banks of the Rhine and the Mosel, remembered how on the eve of St. Martin's Day they had kindled great bonfires (Martesfeuer) on hill tops to herald their joy far and wide over the country of their Kirmes, or anniversary of their patron saint. One of the oldest parish records states that Father Clement offered the first Mass at St. Martin on June 13, 1858. On January 7, 1858, Father Bruno Riss, OSB., had administered the first baptism to Joseph Noll, son of Chrysostom Noll and Anna nee Faust.

For the first three years there was no church, and whenever a priest came, the settlers would gather at the home of Henry Ley to assist at Mass. On other Sundays and Holydays they would gather there to take part in community prayers and such devotions as did not require the presence of a priest. For nearly a decade Mass was offered only once a month. Whenever the priest did come, he was hospitably received and provided for by H. Ley and J. Schlick.

Imbued with the desire for progress and staunch in their religious beliefs and practices, the pioneers came to the conclusion that they could and should have an exclusive place for divine worship in keeping with the traditions with which they were familiar and they cherished dearly. Accordingly they set to work in 1860 to build a church.

"The first church was a very modest frame building, twenty-four by thirty-six. It was begun in the fall of 1860, when logs were brought in for the purpose under direction of either Father Pius Bayer or Eberhard Gahr, both of whom visited the place from Richmond. Actual building was begun after July 1, 1861, when the contract was let. It was a considerable effort for the congregation which consisted of only eight or nine families at the time. It is said that the first logs for the building were destroyed by prairie fire. Eventually the church was built of sawed lumber brought from Sauk Rapids by ox-teams, a distance of almost forty miles. John Schlick and Hubert Ley took two loads and were almost drowned in the Mississippi." (4) The church was blessed on November 11, 1861, on the feastday of its patron, Saint Martin.

Their immediate objective attained, the settlers again turned their whole attention and energies to the development of the claims, but not for long. During the summer of 1862 the Sioux Indians, resentful over unfulfilled treaty pledges, went on a rampage of murder and destruction. Naturally the news of the uprising struck terror into the hearts of the frontiersmen, but they were reluctant to abandon their homes and crops without a struggle. Depending entirely upon their own resources, and self-reliance they hurriedly prepared for defense. The women and children were evacuated at the first report of the Indians on the war-path.

There are no written records extant, but tradition among the descendants of the defenders has it that a trench was dug in a field near the site of the present village on the west side, and earth-banks thrown up to serve as a bulwark against the invaders. Here the settlers took their stand and were ready to repel the attack, which fortunately never came. The marauders did not advance beyond Paynesville, about twelve miles distant, where they perpetrated some of their atrocities.

Places like Richmond and St. Cloud were crowded with refugees from the frontier. (5) At St. Martin no lives were lost and no property destroyed. By October of that same year the settlers returned, never more to be disturbed by the Indians.

Soon thereafter other settlers moved in and proved their claim to the homestead they had staked out for themselves by fulfilling the legal requirement of three years residence in good faith, and by improving the land. The colony was growing apace. By 1865 the little church was crowded and proved too small to accommodate all the worshippers, To meet the immediate need for more space, the church was enlarged by an extension of twenty-four feet. At this time too a log cabin rectory was built.

Der Wanderer, the first Catholic German newspaper in Minnesota, in its issue of March 5, 1868, says: "Eight years ago there were only a half dozen families here in St. Martin. Then it was possible to travel for hours without seeing a stalk of grain; now there are numerous farms Sixty-five to eighty-five children attend the local school daily." In 1867 thirteen baptisms were recorded; in 1870 there were twenty-eight.

In November, 1872, St. Martin acquired a resident pastor. Reverend Simplicius Wimmer, OSB. Though resident at St. Martin, he could celebrate Mass there only two Sundays in a month, as he also had to visit several other missions. Under his direction a new frame structure rectory was built in 1875.

During the years 1874 to 1877 a second infestation of Rocky Mountain locusts, commonly known as grasshoppers, took place. Mrs. Margaret Mondloch, who was then eleven years old, recalled how she had to stand guard over the laundry on washdays. No sooner had the clothes been hung up on washlines for drying than the voracious pests hopped up to devour them and were prevented from doing so only by being whipped off. The omniverous insects left nothing to grow except peas, and these had to be defended against half-starved deer, driven by hunger to venture out of the woods to forage on the succulent vines.

She also relates that some of the pioneer farmers of this area, armed with scythes, trekked by ox-team to Rich Prairie (the area around present-day Pierz) to make hay for their starving cattle; at night they used to sleep on the bare ground wrapped in a blanket, Indian-fashion, and under cover of their wagons.

From 1876 to 1890, as the old parish announcement books show, an annual pilgrimage culminating in a field Mass at a predesignated place within the parish limits, at a specially prepared altar, was made on September 6, the feast of St. Magnus, to beseech the Good Lord to

spare the populace the calamity of another grasshopper plague.

By 1877 the seating capacity in the church was again inadequate and another extension of twenty-four feet was added, with the result that the church was now out of a'l proportion and somewhat unsightly. Shortly thereafter the idea of a building fund for a new church was projected, and three years later the plan adopted. The building fund continued to develop, but it was not until Reverend Placidus Wingerter, OSB., became pastor of St. Martin that the actual building of a new church, this time to be built of stone and brick, was undertaken.

Towards the end of 1885 Der Nordstern of St. Cloud printed the fo'lowing item concerning the new church in St. Martin: "On Sunday (December 27, 1885), Rev. Father Placidus, pastor of St. Martin, opened the bids for building the projected church there. Five bids had been handed in.

Lethert & Richmond, a firm operating within the county, was the lowest bidder, and the contract was awarded to this firm for \$16,960.00. Specifications called for a building fifty by one hundred and forty feet, and there was to be a basement forty by sixty-six. Soil has already been removed by the parishioners for laying the foundation so that stone masons can begin work as soon as the weather will permit." The same paper says on February 10, 1886: "On the preceding Sunday the pastor, Father Placidus, had requested members of the parish to haul brick from Cold Spring. Despite cold weather they brought about 200,000 bricks within a few days."

Der Nordstern on June 23, 1886, carried a news item about the blessing of the cornerstone. It said:

"On Tuesday after Pentecost (i.e. on June 15), the sacrament of Confirmation was administered and the cornerstone for the new church blessed by Rt. Rev. Bishop Rupert Seidenbusch, OSB. On Monday afternoon a mounted escort of fifty young men gathered to give the honored prelate a befitting welcome, while the rest of the congregation waited in front of the church for the bishop's arrival. As the weather was bad, the bishop's departure by carriage was delayed, and as the rain kept on for hours, rendering the roads impassable, he was obliged to remain for the night in Cold Spring. In consequence we had no alternative but to extend him such a reception as we could on his arrival next morning. Early Tuesday a number of mounted men rode out to meet the bishop at the parish limits and escort his coach to St. Martin's Church. About 10 A.M. we heard shouts of 'the bishop is coming!' Then the bells pealed forth the news, and all the members of the parish, followed by Rev. Father Simplicius, Othmar, and Conrad went out to meet the bishop and accompany him to the rectory. Shortly after a solemn Highmass was sung, during which Abbot

Alexius Edelbrock, OSB., of St. John's delivered a sermon. "After the service the Right Reverend Bishop was escorted from the rectory to the (old) church. The choir sang "Ecce Sacerdos" while he passed up the aisle to the altar. He then administered the sacrament of Confirmation to seventy (70) candidates. Then followed the laying of the cornerstone according to the ritual prescribed by the Church."

A year later the new edifice was ready for use and Bishop Seidenbusch returned on the 13th of June to bless it. Again he was met at the parish boundary by a mounted escort of honor. After a similar reception of the previous year, the next day, June 14, 1887, the bishop blessed the church, and a solemn High Mass of thanksgiving followed.

After Father Placidus' transfer, he was temporarily succeeded by Reverend Thomas Borgerding, OSB, who remained until November of that year, when he was assigned to the Indian Mission at Red Lake. He was followed by Reverend Paulin Wiesner, OSB, who spent three years devoting himself to the spiritual growth of the parish and the suitable adornment of the new church, and this. in the eyes of some, with a vigor seemingly surpassing the dictates of discretion. He obtained some Sisters, too, four Benedictines from St. Benedict's Convent, St. Joseph, to teach in the village school and take care of the church, including the choir.

The Sisters sent here were: Sister Theresia, Sister Josepha, Sister Ethe'burga, and Sister Rupert. Sister Theresia was the superior, but remained only a few months, when she was succeeded by Sister Ulric in that same capacity. Besides her regular teaching assignment, she also gave music lessons and had charge of the church choir. Sister Rupert was the housekeeper, and also had charge of the church laundry. The other two Sisters were assigned to teach in the school.

Some of Father Paulin's best objectives, however, were mooted. Unpleasant to relate is the strange anomaly that placed the parish under interdict. Insubordination had raised its ugly head with the result that divine services were suspended, the pastor taken away and the church locked, by order of the bishop, on Sunday, August 16th, after the early Mass. Father Paulin left a brief record of it in these words: "Heute um 8 A.M. las ich die Fruemesse, dann schloss ich nach Verordnung des H. H. Bischof's die Kirche und sagte der schoenen St. Martin's Kirche ein herzliches Vale und zum Himmel sandte ich ein andaechtiges 'Deo Gratias!" He continues: "Moege Gott mit den guten Leuten von St. Martin sein, auf dass sie ausharren. Moege er den Urhebern dieses Streites Verstand und eine wahre Religion ins Herz geben. Vale, St. Martin, behuet dich Gott."

This was August 16th. The Sisters had already left on the 4th of July, after a period of three years of service to the parish. The canonical penalties remained in force for about a month, until a better understanding began to emerge, satisfaction had been made and amendment promised. The gloom subsided with the lifting of the penalty by the bishop.

In 1891 the congregation numbered 140 families, of which five were Irish. The number of communicants was 600; and thirty-seven baptisms were recorded.

In 1899 a new rectory of red brick was built, a solid two-story building with ten rooms.

The turn of the century might well be designated as the termination of the pioneer era. When Reverend Meinulph Stuckenkemper, OSB, became pastor of St. Martin in 1906, modernization was already under way and he kept pace with it. Gone for the most part was the horse and buggy age, and Father Meinulph was among the first to own and operate a motor vehicle on the dirt roads which then passed as first-rate highways. In 1915 he fell and injured one of his feet, and after that he required the services of an assistant for most of the outside work. He offered Mass daily however until Ascension Day, May 29, 1919. He died on July 3, 1919, the firt priest to die at St. Martin.

After the death of Father Meinulph, Reverend Adalbert Unruhe, OSB, who had assisted the pastor in his last ailing years, now continued at St. Martin as the acting pastor until November, when Reverend Eugene Woerdehoff, OSB, took over. Father Eugene continued the process of modernization inaugurated by Father Meinulph. The 32-volt, gasoline motor driven, Delco-Lite battery lighting system, installed by Father Meinulph, had a short-lived claim to fame. It was a vast improvement over the kerosene and acetyline gas lighting, but in comparison with the light and power made available by the recently introduced Northern States Light and Power, it was inefficient and inadequate almost from the day it was put in. Both church and parish house were promptly rewired and hooked up with the Northern States highline.

After a bad fracture of his upper left arm which made the services of an expert osteopath necessary and a subsequent heart condition that made it imperative for him to seek medical attention rather frequently, Father Eugene was relieved of his duties in 1927 and was replaced by Reverend Clement Dimpfl, OSB.

At that time people living in rural areas were already beginning to feel the pinch of the dismal depression which broke in full force upon the nation with the stock market crash in October, 1929. Scarcely a family that was not adversely affected by it, in one way or another, and still a pain in the memory of those who lived through it. Hardearned life savings were wiped out overnight; a halt was put to foreclosure of farms and homes only after the farm moratorium had been declared.

But despite the prevailing unwho'esome financial condition, necessary repairs and improvements were made on the church. Before launching out on a progam of major improvements, however, a reputable architect, Mr. C. Hausler of St. Paul, Minnesota, was consulted to determine whether such a program would be warranted. The building was thoroughly gone over and found to be well worthy of the expenditure for a new heating system and other repairs and changes. In the opinion of the architect, the church, with minor repairs, would stand for a long time to come.

Shortly after the arrival of Father Clement, a concrete coal bin adjoining the basement was constructed both for safety and convenience. In the course of this work a boiler-room was unexpectedly discovered in the stone basement beneath the sanctuary. No one seemed to have heard of it. The discovery hastened the decision to install a steam heating system. The total cost, including renovation of the church interior, was \$7,000; no debts were incurred.

Just prior to the time when the g'oom of the economic depression descended upon the nation and the world, there was considerable talk about the desireability of having a parish hall. Several meetings were held to discuss the proposition, and the balloting showed a vast majority favored the project. Encouraged by the results, Father Clement had Mr. Hausler draw up a plan of a combination school and hall; it would include a gymnasium, auditorium, and five classrooms. The depression however put a stop to all further planning for a parish hall, and the plan was shelved for the time being. Church support dwindled, surpluses were used up, and all around the pinch of poverty resulting from the hard times was in evidence. Then an additional hardship came with the drought years of the early thirties.

After 1934 things began to look up again; government agencies like the National Relief Administration and the Works Progress Administration had helped to overcome the distress of the masses during the hard times, and now helped to restore confidence in human dignity and governmental regulations. Slowly but surely hope revived and recovery was in evidence everywhere.

Early in 1935 Father Clement died. His health had begun to fail rather seriously towards the end of 1934, and his belated submission to surgical treatment proved futile. He died on January 13th, 1935. Rev-

erend George Scheffold, OSB, acted as administrator of the parish until September of that year when Reverend Pius Meinz, OSB, was appointed pastor.

The temporarily abandoned pre-depression project of a parish hall again received top billing in the spring of 1936. A special parish meeting was called in April to consider the putting up of such a building across the street from the parish house on grounds owned by the parish. It was decided at this meeting by a vast majority of voters to go ahead and build a hall 50x112. Nairne Fischer, an architect from St. Cloud, was engaged to draw up the plans.

By June 15th preparations had been completed, and a call was issued to construction contractors for bids. Math Hennen of Rockville, Minnesota, had the lowest bid and the contract was awarded to him for the sum of \$15,725. It was understood that the parishioners themselves were to dig the basement, and haul in all necessary sand and gravel, free of charge. Local labor received preference, and much, if not most of it was donated. Work on the project began June 29th, 1936, and by fall of that year the hall was completed and ready for use.

In the spring of 1940 Father Pius was transferred to Stillwater "to serve a second term," as he jestingly put it, but in reality to return as pastor of St. Mary's Church there in Stillwater.

He was succeeded in April by Reverend Cyril Ortmann, OSB. During the brief period of his first pastorate at St. Martin, a little more than two years, some needed repairs were made on the church building. Another project was the enlarging of the parish grounds by an additional parcel of land acquired from Val Haehn, about seven acres. Work, too, was begun on the new athletic field, but ended prematurely due to the transfer in August, 1942, of the pastor to Beaulieu.

In September, 1942, Reverend Edwin Sieben, OSB, arrived and continued the renovation of the church. After a thorough insulation job done on the church, the basement chapel was abandoned and from that time on, services have been conducted in the upper church all year round. In 1946 Father Edwin's health began to fail rather seriously and that same summer he retired to St. John's where he died on May 15, 1948.

In September, 1946, Reverend Gilbert Winkelmann, OSB, was appointed pastor of St. Martin. His sojourn proved to be of short duration, only about four months. On January 23, 1947, he died as a result of a lingering heart ailment.

On February 5, 1947, the former pastor Father Cyril Ortmann, OSB, returned to St. Martin as the 'new' pastor. During the interim

Reverend Rembert Bularzik, OSB, acted as administrator of the parish. In his first sermon Father Cyril told his people:

"My return here has some of the aspects of a home-coming about it, and, I trust too that the Good Lord will further by His favor all the good works that we will undertake for His sake, for the good of souls. St. Martin has, for the most part, a laudable record of good accomplished during the period of its existence as a parish, and it could be that the time is now here for even greater advances, both temporal and spiritual, for 'launching out into the deep.'

Let us all work and pray together that we may enjoy the benefit of Divine guidance, so that in all things God's holy will be accomplished, and that future generations may be mindful of us in gratitude as we are mindful of them

that have gone before."

Late in fall, work on the athletic field, dormant since 1942, was resumed. Roller scrapers and graders were used to take down the hills and fill the sloughs, and the whole field was levelled off, but an early winter prevented the work from being completed that year. The work was completed the following year.

During the summer of 1949 the church roof received a thorough overhauling. Leaks that had developed over the years were repaired, the roof was repainted, including the steeple, even to the regilding of the cross on the top of the steeple with gold leaf. A tuck-pointing job on the church and parish house and a few other minor repairs were undertaken the following year.

On July 15, 1952, a special meeting of the voters in school district No. 22 was called for the purpose of authorizing the school board to sell the school building and grounds to the parish of St. Martin. The result of the balloting was 34 in favor of the proposal and 38 against it. In view of the fact that the meeting had been poorly attended, it was not altogether clear whether the majority of qualified voters favored selling the property to the parish, or whether they preferred to have a new building, adjacent to the parish hall and connected to it in such a way that facilities of the hall could be utilized with the school. Further clarifications seemed imperative and a final decision as to which alternative to accept had to be deferred indefinitely.

Meanwhile during the Marian year of 1954, a beautiful shrine was erected on the church grounds across the street from the hall. This was done to commemorate the centennial of the declaration of the Immaculate Conception of the Blessed Virgin Mary. This Marian Memorial, a statue of Mary Queen of the Universe, set in a neat park-like surroundings, was erected at a cost of a thousand dollars, and it was

blessed and dedicated by his Excellency, Bishop Peter W. Bartholome, on May 2, 1954.

To the casual observer it might appear as if the idea of a new parochial school had been abandoned, but in reality by late fall in 1954, plans had progressed to the point where an architect was to be called in to be prepare b'ue prints. At a meeting of the trustees it was decided to hold in abeyance any definite commitments to an architect until the voters of the local school district would be given another chance to reconsider the proposal made to them previously, which they had rejected by a majority of only four votes. On January 4, 1955, the qualified voters of District No. 22 voted overhelmingly, by nearly a four-fifths majority, to authorize the school board to sell the property to the parish. On February 11 the property was bought by the parish of St. Martin and paid for in cash.

A month later commitments had been made whereby Sisters were definitely assured for September. That meant vacating the existing parish house, and with some minor changes, provide a residence for the Sisters. The school also had to be renovated and a new parish house built. Final plans for the parish house were drafted and appproved and on April 12, the work of excavating the basement began. Weather conditions were ideal that summer for building operations and the new rectory was inhabitable by the time the Sisters arrived on August 16th. The four Sisters were: Sister Charitas, OSB, superior; Sister Florella, OSB; Sister Vestina, OSB; and Sister Shirley, OSB.

By October the government-sponsored hot lunch program for the children had been set in operation, and meals were served in the parish hall.

In the summer of 1956 an addition was made to the parochial school consisting of a basement structure 45x48 feet, providing space for a music room, library, nurse's room, and lavatory.

The parochial school looms large, as might be expected, in this last chapter of the hundred years. It represents the culmination of a century of progress in building up a Christian community, and completes the parish unit.

Footnotes

- A description of the havoc wrought, and the hardships, and privations engendered is given by the Reverend Coleman Barry, OSB, Worship and Work. (Collegeville, 1956), Chapter II.
- An interesting account of this transaction can be found in Worship and Work, p. 19, and subsidiary notes.
- Information gathered and handed down by the Reverend Ambrose Lethert, O.S.B., pastor of St. Martin from September 1891, to March, 1895; and published in Souvenir Pamphlet (Commemorative of the Diamond Jubilee of St. Martin's parish 1933).
- op. cit., page 8.
- An eye-witness description of this historical event appears in Worship and Work, pp. 69-72.

Noteworthy Dates and Events

- Erection of the Diocese of St. Paul, consisting of all of Minnesota, and the Dakotas, as far as the Missouri River
- 1852 Arrival of Father Francis Xavier Pierz (1852-1874) in Central Minnesota.
- The coming of the Benedictines from St. Vincent's Abbey in 1856 Pennsylvania, at the request of Bishop Cretin of St. Paul.
- 1856 First settlers arrive in this area to establish homes for themselves in the woods or on the prairie.
- 1857 Incorporation of St. John's Seminary by the Territorial Legislature of Minnesota.
- 1857 Benedictine Sisters arrive from Pennsylvania.
- January 7th, first baptism recorded, that of Joseph Noll, the son of Chrysostom Noll & Anna nee Faust, whose birth is recorded on December 12, 1857. The sponsors were: Joseph Rausch and Veronica Ley.
- 1858 First Mass said at St. Martin, June 13th, by Father Clement Staub, O.S.B.
- 1800-1861 First chapel (24 x 36) of log and sawed lumber construction.
- 1865 First marriage recorded: Hubert Ley, the son of Henry Ley & Catherine nee Trebacken; and Margaret Mehr, the daughter of Jakob Mehr & Theresia nee Henikes.
- 1872 First resident pastor for St. Martin: Father Simplicius Wimmer, O.S.B.
- 1573 First parochial mission conducted by the celebrated Jesuit Mis-
- sionary, Father Francis X. Weniger.
 1875 Erection of the Vicariate-Apostolic of Northern Minnesota, consisting of the present dioceses of Saint Cloud, Duluth and Crookston. Appointment of Most Reverend Rupert Seidenbusch, O.S.B. as first Vicar.
- 1886 June 23rd, Pentecost Sunday, blessing of the cornerstone for the present church edifice by Rt. Rev. Bishop Rupert Seidenbusch.
- Erection of the Diocese of St. Cloud.
- 1900 New rectory built of brick, a solid two-story structure with ten rooms.

- 1911 Golden Sacerdotal Jubilee of Father Meinulph Stuckenkemper, O.S.B., pastor of St. Martin's.
- 1936 All modern parish hall built, complete with stage, basement dining room, ample kitchen facilities, and bowling alleys.
- Additional land procured 1st Avenue South laid out, graded, 1941 and donated to the Village.
- 1954 Marian Memorial of marble and granite erected on church grounds.
- Silver Sacerdotal Jubilee of pastor, the Reverend Cyril Ortmann, 1954 O.S.B.
- New parish house built; former parish house converted into convent for Sisters; Benedictine Sisters arrive in August; parochial school established.
- School building enlarged to provide space for library, music 1956 room, nurse's room, and utilities.
- 1958 Centennial celebration of the parish.

Appendices

PASTORS (resident after 1872)

Rev. Edwin Sieben Rev. Gilbert Winkelmann

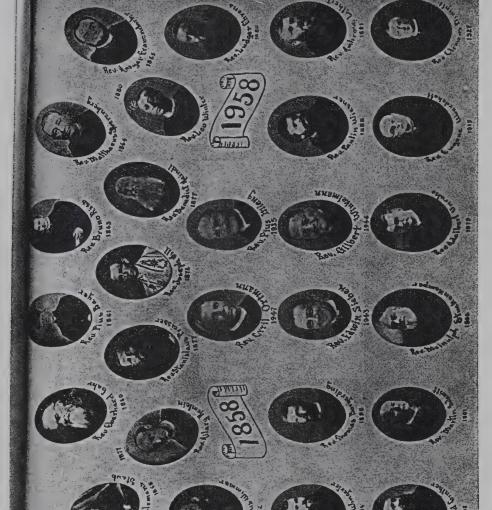
Rev. Cyril Ortmann

(All Benedictines)

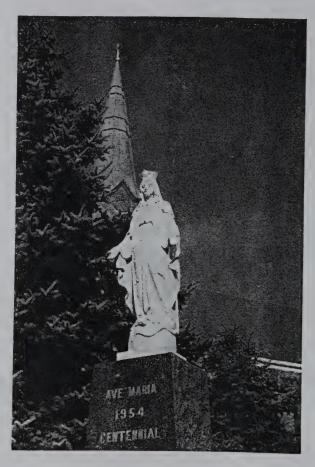
Rev. Clement Staub June 1858 - June 1860 Rev. Eberhard Gahr July 1860 - December 1860 January 1861 - August 1862 Rev. Pius Bayer Rev. Bruno Riss January 1863 - September 1863 October 1876 - December 1877 Rev. Matthew Sturenberg October 1863 - December 1864 October 1876 - December 1877 Rev. Ansgar Frauendorfer January 1865 - February 1872 Rev. Joseph Vill March 1872 - November 1872 Rev. Simplicius Wimmer December 1872 - December 1876 Rev. Hilary Remlein January 1877 - May 1877 Rev. Stanislaus Preisser June 1877 - December 1878 Rev. Benedict Haindl September 1862 - December 1862 January 1878 - March 1880 Rev. Leo Winter April 1880 - August 1880 Rev. Ludger Ehrens September 1880 - August 1885 Rev. Placidus Wingerter August 1885 - August 1888 Rev. Paulin Wiesner August 1888 - August 1891 Rev. Ambrose Lethert September 1891 - March 1895 Rev. Edward Ginther March 1895 - June 1901 Rev. Martin Schmitt July 1901 - April 1906 Rev. Meinulph Stuckenkemper May 1906 - July 1919 Rev. Adalbert Unruhe July 1919 - November 1919 Rev. Eugene Woerdehoff November 1919 - June 1927 Rev. Clemens Dimpfl July 1927 - January 1935 September 1935 - April 1940 September 1942 - September 1946 Rev. Pius Meinz

September 1946 - January 1947

April 1940 - September 1942 February 1947 -



First Century Pastors



An enduring testimonial, in granite and marble, of devotion during the Marian Centennial.



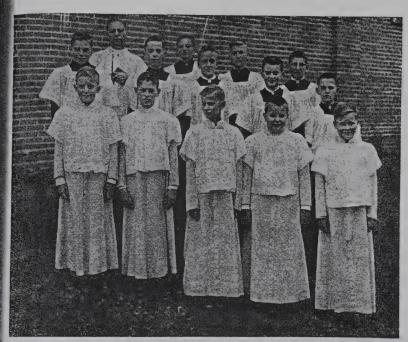
Double Golden Wedding Anniversary of Mr. and Mrs. Bernard Garding; and Mr. and Mrs. John Garding at St. Martin, during the pastorate of Rev. Eugene Woerdehoff, O.S.B. The flower girl is Sister Mary Elizabeth Weber, O.S.B., of Tacoma, Washington.



Silver Sacerdotal Jubilee of Rev. Cyril Ortmann, O.S.B., at St. Martin, Minnesota, on June 20, 1954.



Golden Sacerdotal Jubilee of Father Meinu!ph Stuckenkemper, O.S.B., at St. Martin, Minnesota on July 20, 1911.



Pastor and Altar Boys, St. Martin, Minnesota.



Dedication and blessing of Marion Memorial, Queen of the Universe statue, by Bishop Bartholome on May 2, 1954.

Awarding of golden Benedictine medal to Mrs. Margaret Mondloch on the occasion of her 90th birthday anniversary, March 21, 1954.





"A great sacrament in Christ, and in the Church."

Last Wedding in the First Century

Vocations

Priests:

Rev. Lambert Haupt, ordained for the diocese of St. Cloud, June 29, 1900; first Mass at St. Martin July 2, 1900; also celebrated his silver sacerdotal jubilee here July 4th, 1925; died September 22, 1949

Rev. Francis Lenger, son of Peter and Mary Lenger, born in Europe March 26, 1876; came to St. Martin in 1890; retired.

Rev. Matthew Butala, ordained May 8, 1902 at Millerville; died as pastor of St. Mary's Church at Holdingford, March 18, 1942.

Rev. Odilo Kohler, O.S.B., ordained August 10 1914; at present

pastor of Seven Dolors Church in Albany, Minnesota.

Rev. Arnold Mondloch, O.S.B., ordained June 1, 1924; first Mass at St. Martin June 8 1924; for nearly a score of years active on the Bahama Islands Missions, where he died November 13, 1944, and is buried.

Rev. Conrad Diekmann, O.S.B., ordained in Europe for St. John's Abbey, June 29, 1928; college professor.

Rev. Wilfred Birk, ordained for the diocese of St. Cloud, June 7, 1931; died September 13, 1957, as pastor of St. Margaret's Church at Lake Henry, Minnesota.

Rev. Godfrey Diekmann, O.S.B., ordained June 28, 1931 for St. John's Abbey; editor of Worship magazine.

Rev. Henry Mehr, O.S.C., ordained for the Crosier Order June 3, 1939; first Mass at St. Martin June 11; at present teaching at Crosier College, Onamia, Minnesota.

Rev. Engelbert Dufner, O.S.B., ordained June 11, 1939; first Mass at St. Martin, June 18, 1939; professor of German at St. John's University, Collegeville, Minnesota.

Rev. Aloysius Mehr, O.S.C., ordained May 29, 1943; first Mass at St. Martin June 6, 1943; at present assigned to teaching theology in the Crosier House of Studies, Fort Wayne, Indiana.

Rev. Christopher Mehr, O.S.C., ordained June 13, 1947; first Mass at St. Martin June 15, 1947; at present teaching in Our Lady of the Lake Seminary, Syracuse, Indiana.

Rev. Paul Kuhl, S.V.D., ordained August 15, 1947; first Mass at St. Martin August 24, 1947; Provincial Procurator at St. Augustine's Seminary, Bay St. Louis, Mississippi.

Rev. Urban Schmitt, O.S.C., ordained June 4, 1949; first Mass at St. Martin June 19, 1949; currently assigned to pastoral duties at Hastings, Nebraska.

Rev. Arnold Weber, O.S.B., ordained June 7, 1952; first Mass June 8, 1952 at St. Martin; at present director of vocational guidance at St. John's University.

Rev. Edwin Arceneau, O.S.B., ordained June 4, 1955; first Mass June 12, 1955 at St. Martin; at present in Mexico City engaged in teaching.

Rev. Silverius Schmitt, ordained for the diocese of St. Cloud. June 7, 1958. First Mass at St. Martin June 8, 1958.

CANDIDATES

Three young men are in major seminaries preparing for ordination, and several more in minor seminaries pursuing a pe-divinity course of studies leading up to the priesthood.

BROTHERS

Brother Ferdinand Fuerstenberg, O.S.F., joined a religious community in St. Louis, Missouri; he was the first one from this parish to become a Brother.

Brother John Haupt, S.J., an alumnus of St. John's in the '80's of the past century; he was a carpenter by trade and employed as such on the Jesuit missions in Rhodesia. He died there at Umvuma, Africa, on July 6, 1921.

Brother Roman Fleischhacker, O.S.C., professed in 1952; at the Crosier College, Onamia, Minnesota.

Brother Michael Mandernach; professed in 1953 in the Institute

of Brothers of St. Pius X, at DeSoto, Wisconsin.

Brother Ambrose Kaschmitter, O.S.B.; professed in 1955 as a

member of St. Meinrad's Abbey, St. Meinrad, Indiana.

Brother Daniel Stang, O.S.C.; professed in 1956 in the Order of the Holy Cross at Hastings, Nebraska.

SISTERS

Sister Ann Arceneau, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Daniel Arceneau O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Crescentia Blonigen, O.S.F., St. Francis Convent, Little Falls, Minnesota.

Sister Hildegard Blonigen O.S.F., St. Francis Convent, Little Falls, Minnesota.

Sister Adella Blonigen, O.S.F., St. Francis Convent, Little Falls, Minnesota.

Sister Reparata Dufner O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Odo Dufner, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Modesta Ehresmann C.PP.S., St. Ann's Convent, Rosebud. Illinois.

Sister Hildebrand Eichoff, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Keith Eichoff, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Mary Dominic Eichoff, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Emerentia Fleischhacker, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Nicholas Hockert, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Celine Jonas, O.S.F., St. Francis Convent, Little Falls, Minnesota.

Sister Martinella Karls, O.S.B., St. Benedict's Convent, St. Joseph,. Minnesota.

Sister Elfleda Kohler, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Adrian Kuhl, O.S.B., Convent of the Annunciation, Bismarck, North Dakota.

Sister Agatha Kuhl, O.S.B., St. Paul's Priory, St. Paul, Minnesota.

·Sister Agathine Kuhl, O.S.B., St. Paul's Priory, St. Paul, Minnesota.

Sister Marian Cecelia Kuhl, O.P., Maryknoll Convent, New York. Sister Johnette Kohorst, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Gaudentia Machtmes, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Leanore Mandernach, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Erna Miller, O.S.B., St. Benedict's Convent, St. Joseph,

Minnesota.

Sister Claire Schmitt, O.S.B., Convent of the Annunciation,
Bismarck, North Dakota.

Sister Miriam Schmitt, O.S.B., Convent of the Annunciation, Bismarck, North Dakota.

Sister Aelred Stang, O.S.B., St. Benedict's Convent, St. Joseph,

Minnesota.
Sister Brigitta Stang, O.S.B., St. Benedict's Convent, St. Joseph,

Sister Enrico Stang, O.S.B., St. Benedict's Convent, St. Joseph,

Minnesota.

Sister Victor Stang, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Salome Thelen, O.S.F., St. Francis Convent, Little Falls,

Minnesota.
Sister Anastasia Thomes, O.S.F., St. Rose Convent, Lacrosse,

Wisconsin.
Sister Martin Thomes, O.S.F., Sacred Heart Hospital, Idaho

Falls, Idaho.
Sister Ferdinand Utsch, O.S.B., St. Benedict's Convent, St.

Joseph, Minnesota. Sister Ferdinanda Utsch, C.PP.S., 6616 Beechmont Ave. Cinn.

Sister Mary Elizabeth Weber, O.S.B., St. Placid's Priory, Olympia, Washington.

Sister Jane Weber, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Bernadette Weber, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.
Sister Rosalia Weyer, Order of the Servants of Mary,

Indiana.
Sister Modesta Arceneau, O.S.B., St. Benedict's Convent, St.

Joseph, Minnesota.
Sister Bonaventura Kuhl, O.S.F., St. Francis Convent, Little

Falls, Minnesota.
Sister Helen Weber, O.S.B., St. Benedict's Convent, St. Joseph,

Minnesota.
Sister Mildred Mandernach, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.
Sister Marcella Weber, O.S.B., St. Benedict's Convent, St. Joseph,

Minnesota.

Novice Bernadette Stang, O.S.B., St. Gentrude's Convent, Cottonwood, Idaho.

Sister Carmen Stang, O.S.F., St. Francis Convent, Little Falls; Minnesota.

Sisters Inez Hilger, O.S.B.; and Marie Hilger, O.S.B., of St. Benedict's Convent; and Sister Ione Hilger, O.S.B., of the Annunciation Convent, Bismarck, North Dakota, belonged to St. Martin prior to the establishment of St. Agnes parish at Roscoe, Minnesota.

DECEASED

Sister Alexia Blonigen, O.S.F., St. Francis Convent, Little Falls, Minnesota.

Sister Crescentia Flynn Sister of Charity.

Sister Presentation Flynn, Good Shepherd Convent, St. Paul, Minnesota.

Sister Emerentia Fuerstenberg, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Cyrilla Fuerstenberg, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Ursula Kolb, O.S.F., St. Francis Convent, Little Falls, Minnesóta.

Sister Martina Lauer O.S.F., St. Francis Convent, Little Falls, Minnesota.

Sister Alphonsia Linster, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Francella Mondloch, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

Sister Leo Murray, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.

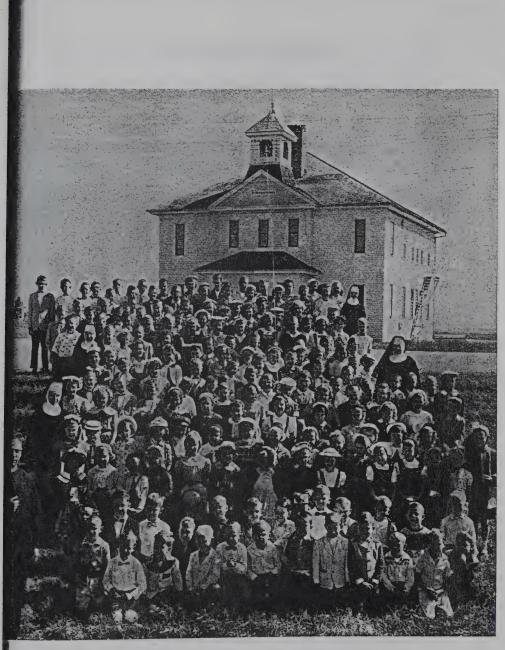
Sister Aloysia Schlick, Ursaline.

Sister Clara Spanier, C.S.J., St. Joseph's Convent, St. Paul; Minnesota.

Sister Imelda Thomes, C.PP.S., Convent: Our Lady of Precious Blood, Dayton, Ohio.

Sister Corona Thomes, C.PP.S., Convent: Our Lady of Precious Blood, Dayton, Ohio.

Sister Louista Olmscheid, O.S.B., St. Benedict's Convent, St. Joseph, Minnesota.



St. Martin's School; Children and Faculty, 1958



Benedictine Sisters of St. Martin: Left to right: Sister Florella; Sister Vestina; Sister Mamerta; Sister Antoinette; Sister Shirley; Sister Charitas.

St. Martin's School

The school, for German Catholic immigrants, rated second place only with reference to the Church. In fact, it was correlative to it; cult and culture were virtually inseparable. At St. Martin, old records reveal that the first school was conducted in a granary belonging to Henry Ley, with William Heimert, coming from Richmond, as instructor; ninc pupils were in attendance.

In 1862, school district No. 22 was organized, with Henry Ley, Peter Kuhl, and Peter Haehn as first school officers. In 1863, a room in Mr. Ley's house was used as a meeting place for classes during the three months school term, starting around the end of July or beginning of August; from twelve to fifteen pupils attended daily. Precise records as to when the first school house was built are virtually non-existant. Bits of information gathered here and there and pieced together lead to the conclusion that it was probably built in 1864 or 1865; it was a one-room frame structure and stood near the site of the present school. A teacher's residence, also a frame structure, was built near the school, probably a decade or so later. By 1868, sixty-five to eighty-five pupils attended school daily during the school term. The old school served its purpose until 1895 when a new two-room school, with a miniature auditorium including a small stage on the second floor, was built; and two teachers were employed.

Except for a period of about three years, 1889-1891, when Sisters of the Order of St. Benedict were in charge, the school was conducted by lay teachers, until 1955. Featuring prominently among them are the so-called Kirchen Vaeter. Many, if not most of them belonged to the Katolische Lehrer Verein, and were dedicated to their work as teachers, organist, choir directors, with little financial compensation, and also taught catechism, acted as sacristans, directed dramatics, and helped around the church. We might mention, for example such stalwarts as John Conrad Diekman, an alumnus of St. John's University, who was principal here, organist, and choir director from 1910 to 1918. Two of his sons, the Rev. Conrad Diekman and Rev. Godfrey Diekman joined the Benedictine Order and were ordained priests for St. John's Abbey, Collegeville, Minnesota.

Mr. Bernard Torborg, an alumnus of St. Francis Seminary in Milwaukee, Wisconsin, and pupil of the celebrated professor John Singenberger, succeeded Mr. Diekman. Mr. Torborg was not only an excellent teacher but accomplished musician as well. Recognition of his devoted services came to him in the form of a decorative papal medal.

A few years later, Mr. Henry Haehn too received similar recognition by being awarded the Bishop's Medal of Merit on the occasion of a Pontifical Field Mass held at Cold Spring, the first in a series of such Masses, in connection with the Father Pierz centennial observance in the diocese. Mr. Haehn taught school for thirty-five years, and thirty-two of those were spent in his own home town of St. Martin — an endurance record worthy of emulation in pedagogical endeavour. Mr. Haehn, though now retired from teaching, still functions as parish organist and choir director.

In 1955, by legal transaction, management of the school came under the jurisdiction of the parish of St. Martin, a religious corporation; and a full-fledged parochial school emerged. The building was renovated at considerable expense, an additional class room on the second floor provided, making a total of four class rooms, and Sisters of the Order of St. Benedict engaged for teaching. Enrollment of pupils rose to over one hundred and fifty the first year of operation. In 1956 the school was enlarged by an addition of 45 x 48 ft. Four Sisters, each with two grades, in a classroom are now engaged full time in teaching. They are: Sister Florella, 1st and 2nd grades; Sister Mamerta, 3rd and 4th grades; Sister Charitas, 5th and 6th grades; and Sister Shirley, 7th and 8th grades; the latter is also the principal.

A total of two hundred and twelve children ranging from the first through the eighth grade are now enrolled for instruction.

Because of its predominantly German-Catholic population, the township of St. Martin was one of the five selected in the State of Minnesota for a survey conducted by professor Douglas G. Marshall of the University of Minnesota with regard to the decline in farm family fertility and its relation to nationality and religious background. The results of the survey were published in the Rural Sociology magazine, Vol. 15, No. 1, March, 1950. Mr. Marshall sums up his findings by stating: "(1) The effective fertility of the German-Catholics has consistently remained higher than any other group from 1875 to 1940. (2) Religion is probably a more important factor than nationality."

Future students of history might well marvel some day at the stamina and integrity displayed by the descendants of this ethnic group along the Sauk Valley, and come to realize that the impelling force stems from deep religious conviction translated into the unostentatious but practical every day way of Christian living.

Sociologists too might be pleasantly surprised to find that the high rating accorded, by the children, for farmer, priest, and nun, in a questionaire submitted to them, is well founded and does not stem from isolationism, as one Samuel Lubell, writing in Harper's magazine, issue



Pastor, up front, and Sisters at St. Martin. Left to right: Sister Mamerta, O.S.B.; Sister Antoinette, O.S.B.; Sister Florella, O.S.B.; Sister Vestina, O.S.B.; Sister Charitas, O.S.B.; Sister Shirley, O.S.B.

of April 1951, seems to assume.

Centuries ago, the poet Virgil observed: "too happy would farmers be if they could appreciate their good fortune". Lack of clear understanding and proper appreciation of these values apparently rests with the interrogator and not the interrogaed; and so does obtuseness in the interpretation and application of the answers.

Political analysts might well probe here for genuine reaction to political issues, and honest grass roots temper characterized by a tenacious adherence to the tenets of a democratic Republic, resting on sound premises.



1957 eighth grade graduates from St. Martin's parochial school.



Awarding of granite plaque to Stearns County spelling contest winner. Left to right: Rev. Cyril Ortmann, O.S.B.; Mrs. Herman Blonigen; Mr. Herman Blonigen; Jeanette Blonigen, the daughter of Mr. and Mrs. Herman Blonigen, and winner in the contest; School superintendent Ohman; Sister Shirley, O.S.B.

St. Martin's Choir

In a certain sense, the church choir is an extension of the school; just as little as pupils can be expected to learn their lessons if they do not attend classes regularly, so little too can choir members be expected to function laudably if they do not attend rehearsals regularly, and promptly. It has been an inexorable rule that anyone who misses three rehearsals in succession without a good and sufficient reason, in other words, that he has been excused, automatically eliminates himself from the choir.

The parish is fortunate in having had skillful organists, directors, and good material in human voices. In 1947 a new pipe organ was



St. Martin's present Church Choir Henry Haehn: Organist and Choir Director

bought and installed — a Wick's electric, that is electric contact, not electronic. It is a genuine pipe organ, not a simulation of it, built by the Wick's Organ company according to specifications written for it by the late Reverend Norbert Gertken, osb, of St. John's Abbey and University. Altogether, with installation, alterations in electric current, sound chamber construction, discount allowed for trade-in value for some of the pipes from the old organ, the total cost was nearly \$7,000.

A children's choir too has been formed since the opening of the parochial school; eventually they will furnish recruits for the adult 'choir.

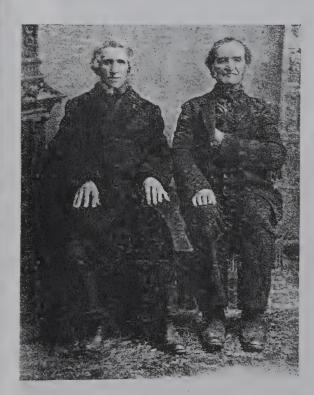
The Bells of St. Martin

Unlike the big city, the little village of St. Martin has no ordinance restricting the use of its church bells. Almost from the very beginnings of the parish, the bells have played a vital role in lives of its communicants. At first there was only one bell to summon the people for services whenever the missionary priest arrived. Later on two more were added.

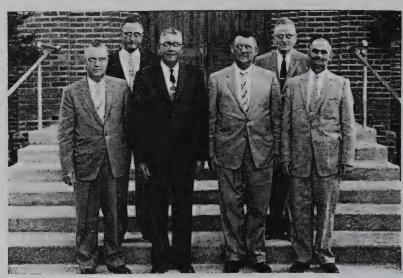
There are now three bells in the bell compartment of the church tower. It cannot be established with certainty just when they were installed; records on this are a bit vague. The first one, the Marian bell, smallest of the three, with an image of the Mother of Perpetual Help on it in cast relief, arrived in May 1865. It was cast by J. G. Stuckstede Co., of St. Louis, Missouri, in 1864. Apparently it was carried by river steamer to St. Cloud, and thence by wagon through the woods to its destination. Presumably the other two were mounted a year or so after the time of the building of the present church, probably in 1887 or soon thereafter. The big bell cast in 1887 by the McShane Bell Foundry of Baltimore, Maryland, is dedicated to St. Martin, St. Placid, and St. Benedict; it carries these three names in cast relief. The medium bell, also cast in 1887 by the McShane Bell Foundry, was a gift to the church by Jakob Mehr and Mathias Hemmesch.

Daily, the year round, the bells are in use; three times each day, morning, noon, and night, the Angelus peals forth — a reminder to all the people to lift up their minds and hearts to God and join with the

angels and the Mother of God in adoration. Daily, the faithful are invited to assist at Mass; and on Sundays and Holydays of obligation, the summons becomes imperative.



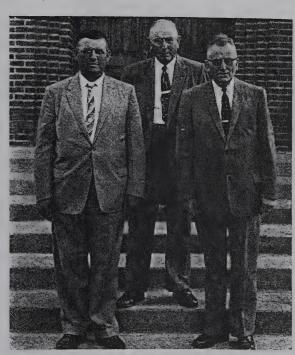
Mathias Hemmesch — Jakob Mehr Donors of the medium size bell in St. Martin's Church.



Officers of St. Joseph's Society and Catholic Aid. Left to right: Joe Fleischhacker; Math Stang; Ben Mondloch; Pete Fuchs; Fred Spanier; Bernard Lieser.



St. Martin's Parish Credit Union Officials: Back row, left to right: Edgar Stang; Henry Schlick; Jerome Weber; Steve Fleischhacker; Ed Schaefer; Bill Rothstein. Front row, left to right: Bernard Lieser; Ben Weber; Math Stang; Fred Spanier; Leo Kalthoff.



Officers of St. Benedict's Society, left to right: Peter Fuchs; Frank Stang; Fred Spanier.



St. Mary's Catholic Aid group.

Organizations

A Verein or Bund of one kind or other for mutual assistance and security cou'd almost be taken for granted wherever German Catholic colonists settled. The period from 1858 to 1873 may well be considered the missionary period. In the sixties and seventies and even the eighties of the past century, at least for this part of the country, when a great many of the German Catholic parishes formed, men's societies were organized, most of them on the initiative of the priests. One of the prime purposes was the assistance such societies could render the parish in building up churches in those pioncer days. In all cases their constitution insisted that the members be practical Catholics, and bound to cooperate with Church authorities to promote the cause of Holy Mother Church. Quite a number of these societies joined the Catholic Central Verein as individual units. The Central Verein was founded in 1855 by a group of societies in the older States of the Union. It was organized to promote Catholic ideals in the home, and in social relationships; to spread the knowledge of Catho'ic principles, and their application to private and public life; to defend the freedom of education and of worship; to assist the Missions; to promote and support the Catholic press; to encourage higher Catholic education. The St. Joseph's (men's) society of St. Martin is one of those organizations, and it is affiliated with the Minnesota branch of the Cenral Verein (Staatsverband). The general purpose of the society as given by its constitution is: a) almsgiving, and mutual support by prayers and Masses for 'the living and deceased members; b) mutual edification, and inspiration. Many of the societies also began to care for the material welfare of their members by paying into and establishing sick and death benefit funds, to assist sick members and dependants of deceased members. In 7 the course of time these societies united and incorporated in 1878 as the Catholic Aid Association of Minnesota. The local societies are known as local councils, and operate under the life insurance laws and regulations of the State. In St. Martin, it is the St. Joseph's Caholic Aid; and members in good standing with the St. Joseph's Society, may take out life insurance, if they so desire.

Christian Mothers Society

Keenly alive to the important task of the Christian education of youth, the mothers of St. Martin's parish banded together and formed the St. Ann's Christian Mothers Society, under the patronage of St.



St. Ann's Christian Mothers' Society

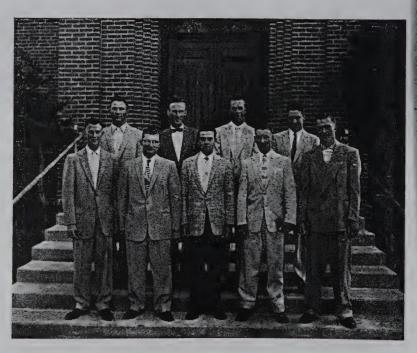
Ann, the mother of the Blessed Virgin Mary, for the spiritual welfare of their children as well as for their own more rapid advancement in virtue, in a word, to form Christ in the hearts of their children. It was established during the pastorate of the Rev. Placidus Wingerter, OSB, with the sanction of Bishop Rupert Seidenbusch, OSB, Vicar Apostolic of Northern Minnesota; it was subsequently affiliated with the Arch-sodality of Christian Mothers. The date of canonical erection and official recognition as it appears on the certificate of affiliation is July 26, 1888. Since 1936, the society has been associated with the Minnesota section of the National Women's Union, and, like with the St. Joseph's men's society, members in good standing may take out life insurance in St. Mary's Catholic Aid, a subsidiary of St. Ann's.

Young Men's Sodality: Young Ladies' Sodality

These two sodalities were canonically erected on November 17, 1887, at the time of a Mission, under the pastorate of Father Placidus Wingerter, OSB. Though separately erected, the members of both have the same statutes and follow the same rules and regulations. The pastor is the spiritual director of both. Eighth grade graduates are eligible for membership, and may remain members, in good standing, until they either get married or enter upon a religious state of life; embracing a new state of life, automatically terminates membership in the sodality.

Originally, one of the stipulations for membership was the payment of 5c a month, or 60c a year dues. Though this figure seems ridiculously low, a further stipulation provided that no one was to be debarred from membership because of poverty, that is, inability to pay the dues.

Furthermore, the members pledged themselves to the reception



Officers and a group of members of St. Aloysius' Young Men's Sodality at St. Martin, Minnesota.



St. Scholastica's Young Ladies' Sodality

of holy communion once a month on a Sunday assigned; it should be kept in mind, however, that this was a requisite already at a time when frequent, even daily communion was not the custom.

Both sodalities are under the primary patronage of the Blessed Virgin Mary, under the title of the Immaculate Conception. The secondary patrons for the Young Men's Sodality are St. Benedict and St. Aloysius; and for the Young Ladies, St. Scholastica and St. Aloysius.

The sodalities, through their duly elected officers, handle their own monies. Every month a Mass is offered for both the living and deceased. Adornment of the altars is one of the chief objectives; and contributions to other worthy causes. No expenditures are made, however, without the presumptive knowledge and tacit consent of the spiritual director.

Rosary Society

Devotion to our Blessed Lady, the Queen of Angels and Saints, is practically limited to Catholics. Only in the Catholic Church is the rosary recited — the Mother of God venerated, as God Himself indicated in the Angelic Salutation, she deserves to be venerated. In St. Martin's parish, the Rosary Society was canonically erected August 26 1888. The members are pledged to the recitation of a part of the rosary every day in such a way that it is really a perpetual or living rosary. The dues are 25c a year; twelve Masses are offered for them annually; and six for the repose of the soul of a deceased member, upon notice of death. The financial statement is given each year in January on the occasion of the election of officers.

Confraternity of St. Benedict

Since February 1888 the Confraternity of St. Benedict has flourished in St. Martin's parish. Both men and women belong to it. Its purpose as the foreword in the manual of prayers of the Arch-confraternity indicates, is the: Perpetual Adoration of the Most Holy Sacrament of the Eucharist under the Patronage of St. Benedict, for the relief of the suffering Souls in Purgatory. Many spiritual benefits accrue to the members of this confraternity. The dues are 25c a year, and part of it is applied for the perpetual upkeep of the Sanctuary Lamp, keeping vigil day and night before the tabernacle on the high altar; and the rest is used to order Masses, at least twelve every year regularly, and six for the repose of the soul of an individual upon notification of death.

The Archconfraternity headquarters in this country is at St. John's Abbey, Collegeville, Minnesota, and its Director General is the Rt. Rev. Abbot. On June 26, 1925, the confraternity of St. Benedict in St. Martin's parish was formally joined to the Archconfraternity at St. John's. The diploma of aggregation shows that it was entered in the Abbey records as No. 36. In virtue of this aggregation the members of the local confraternity communicate in all the indulgences and privileges granted to the Archconfraternity.

Scapular Confraternity

On November 18, 1887, the Confraternity of Our Lady of Mount Carmel was established and at once some eighty members were

enrolled. Since that time many others have joined; children are now taken up into the Confraternity and invested with the scapular of Our Lady of Mt. Carmel as soon as they have solemnly renewed their baptismal vows, at the time of their first communion.

Oblates

The Institute of Oblates of St. Benedict furnishes an opportunity for parishioners to shape their life and conduct according to the spirit of the wise and salutary prescriptions of the Rule of St. Benedict. For many centuries this Rule was the favorite handbook of educators, of heads of families, and of rulers in Church and State; its inspiration and teaching is still shaping the spiritual life, the intellectual and other activities of many thousands in the world of today. Oblates of St. Benedict in the parish are in spirit associated with the monastic family; and, in a restricted sense, members of the community at St. John's.

Pius Associations

The Holy Childhood Association for children with contributions of a penny a month for the support of foreign Missions.

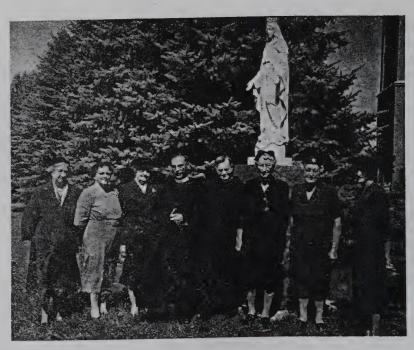
League of the Sacred Heart or Apostleship of Prayer, formed in September 1888.

League of the Immaculate Heart of Mary, formed in 1887.

A group dedicated to the devotion of the Way of the Cross, formed in 1888.

Mission Society

The Mission Society originated here in St. Martin under the inspiration and leadership of Father Adalbert Unruhe, OSB, who was then Assistant Pastor. In token of gratitude, we salute him for contributing the following interesting account: "During the Summer of 1917, Archbishop S. G. Messmer, D.D., of Milwaukee, Wisconsin, sent Miss Mary Gockel, President of the National Missionary Association of Catholic Women to Minnesota to interest the Catholic women in our area in the Missionary activities — to lend support to home and foreign missions in a financial and spiritual way. To pray especially for the success of the Missionaries and assisting them in a financial way, and



Mission Society Veterans of 1917

by preparing altar linens, vestments, etc. After Miss Gockel had paid us a couple of visits, a Mission Branch, with the approval of the pastor, the Rev. Father Meinulph, OSB, was established in the parish of St. Martin, Minnesota. The first officers were: Mrs. Math Birk, President; Mrs. Ben Mondloch, Vice-president; Miss Mary Mehr, Sccretary; Mrs. Robert Kuhl, Treasurer. The new society became very active; and the parish was conveniently divided into nine circles — Mission Circles, that is. Each circle had a promoter and also a patron saint. Every circle worked for a specific purpose, for instance, one circle worked for the support of a catechist, on the Missions; another for the support of a Seminarian, and so on. In 1918 the whole parish held a Bazaar, which netted \$1,800.00, and the total amount was sent out to various Mission quarters, and also to individual Missionaries."



Officers and Promoters of the St. Martin's Mission Society

N.C.C.M. & N.C.C.W.

Established on October 19, 1953, the National Council of Catholic Men and the National Council of Catholic Women are single national federations of Catholic Men's and Catholic Women's organizations in the United States. It is superimposed to serve the purpose of coordinating, stimulating, and guiding its organizational membership in programs of Catholic Action on a parochial, diocesan, and national level. It is a cardinal principle of the councils that they do not supplant any established organization and that they can operate in a diocese only by the permission of the Bishop. Various committees can be activated within the councils as the need arises.

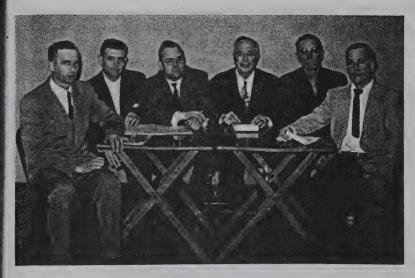
Township & Village

The Church of St. Martin is situated in the Village of St. Martin, which in turn is situated in the township of St. Martin; it is its only church.

The township of St. Martin, 124 North, range 32 West, lies near the geographical center of Stearns County, in Minnesota. It comprises thirty-six full sections of land area, or 23,040 acres, of which almost all are under cultivation. It is bounded on the north by Oak township, on the east by Farming, on the south by Zion, and on the west by Spring Hill. The Sauk River rising at Sauk Centre, of "Main Street" fame, winds its way through the southern part of the township, on to the point of confluence with the Mississippi at Sauk Rapids. Along both banks, some fine farms are located, though the soil is somewhat lighter than in the northern portions of the township. Lately, there has been a good deal of talk about the advantages to be gained by placing dams in the river at strategic points, both for the sake of flood control and irrigation; with the aid of the Conservation depart-



A Busy Day at St. Martin, long, long ago, in grandfather's time.



St. Martin's Village Council, Left to right: Bill Rothstein; Gilbert Dockendorf; Romuald Ehresman; Peter Terres; Al Dold; Arnold Haehn.

ment, which has already been consulted, and expressed an interest in the project, it may well some day materialize.

In 1857 a settlement was made south of the river by Henry Ley, J. C. Noll, Peter Haehn, Peter Kuhl and Peter Frevel. Mr. Ley fell from a wagon and was killed in 1865; Mr. Kuhl died the same year; Haehn died in 1894; Noll in 1899, and Frevel in 1906.

North of the river, the first permanent settler was William Bosworth in 1857. He was followed during the same year by Eben and W. A. Pillsbury. The year following, quite a number arrived, mostly Americans, so that this came to be known as the "American Settlement." All these families have moved away, and now, as on the south bank of the river, the occupants of the land are of Germanic origin.

In 1858, a line of stages between St. Cloud and Fort Abercrombie opened a public thoroughfare along the valley, and passed through this town on the north side of the river. A postoffice, called Kennebec, was established at the residence of Eben Pillsbury, but both stage-route and postoffice were discontinued on the completion of the railroad to Melrose.

The old stagecoach station and postoffice stood by the trail in section 29; and even to this day bits of glass and metal are brought to the surface by the plow, whenever the ground on which it stood is

being plowed. Mute testimony of people having lived here and died is furthermore furnished by a row of unmarked, sunken graves, on the north bank of the river, just above the flood water stage, in section 32. Old records kept by Joe Rausch, the township clerk, reveal that Eben Pillsbury was killed by a bolt of lightning on May 15, 1875. In the absence of evidence to the contrary, we may reasonably assume that he was buried there, along with other unknown dead. In 1884 five children, ranging in age from two to sixteen years of age, of Mr. and Mrs. Michael McGowan, died within a week's time, Jan. 28-Feb. 3, the victims of a diphteria epidemic; two of them died on the same day, January 31.

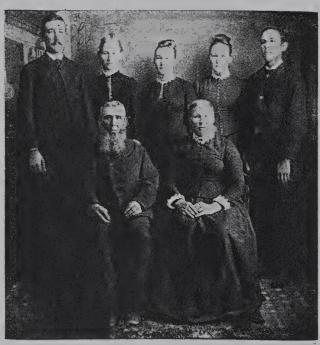
Originally, the territory now embraced in St. Martin township, was included in the town of Verdale, organized in 1858. In 1859 Marion was organized and included a'll the territory now contained in St. Martin, Lake Henry, Spring Hill, and a portion of Lake George. The name soon after was changed, in 1863 to be exact, to St. Martin, and the town reduced to its present limits on the organization of Spring Hill, in 1871.

First recorded minutes of a township meeting were made April 5, 1859. Judging from the contents of the minutes, it appears that one of the prime concerns of the township officials was a public declaration as to the proper containment of domestic animals. (1) Another challenging item that had to be met and solved satisfactorily by them was the school; (2) and still another that of road and bridge building. (3) County and State gradually took over more and more of that duty so that today the township is relieved of a goodly portion of that burden; but there still remain the secondary roads as a prime concern of the



Genuine horse-powered threshing rig on the Joe Rausch farm, way back when.

township officials. The present officers of St. Martin township are Math Klaphake, Alfred Ruegemer, and Bernard Kalthoff, supervisors; Joseph Rausch, clerk; Henry Wachmann, treasurer; and Leo Sand, assessor.



The John Schlick family: John Schlick and Veronica, nee Ley, among the earliest of pioneers.



Home quilting party, Left to right: Mrs. Margaret Mondloch, a nonagenarian; Mrs. Ben Mondloch; Mrs. Catherine Schlick and Miss Mary Mehr, twins and octogenarians.

The Village

Distant, secluded, still, like the little village in the Acadian land of Longfellow's Evangeline, lies the village of St. Martin in a fruitful valley. It is located in section 35 of the township of St. Martin. The first house in what is now the village of St. Martin was a log shanty, 16 x 24 feet, built by Henry Ley in fall of 1857. In 1866 Joseph Zimmermann opened a general store here, in what was then a mere townsite, and about the same time the postoffice was established and named Leedston; later on it was changed to St. Martin. The townsite incorporated as a village in 1891, on the strength of a petition signed by 34 residents. Village officers held their first meeting on January 12, 1892. F. X. Wenck was president; Henry Loosbrock, Nick Hockert and Peter Haehn, trustees; and Nick Bohnen, recorder. The minutes of the Proceedings show that the liquor license in the village of St. Martin was set at \$500 per annum. Licenses were granted to Nick Schlicht, Maggie Loosbrock, and John Lukanitch.

Proceedings of the village council as culled from the minutes of subsequent meetings indicate that in:

- 1892 a telephone line was erected from St. Martin to Roscoe; two wells were dug for fire protection; Andrew Opatz built the first jail for \$148.00; first wooden sidewalk constructed; authorized purchase of stove, cord of wood, and bedding for prisoners in jail.
- 1895 resolved to pay \$800.00 to new school fund.
- 1898 village hall built.
- 1899 donation of \$2.00 per man voted to Union Band members.
- 1901 "resolved to inform M. Langenfeld that it is forbidden to him to build a fire in his shanty until it is a chimney on said shanty".
- 1902 contract signed between Hubert and Peter Thelen and the village to erect a flour mill in the village (the Thelen brothers changed their minds and located at Freeport).
- 1906 built water tower.
- 1911 cement sidewalk built by Jos. Vogt, of Richmond.
- 1915 gas street lights purchased.

Along in 1917, the Northern States Power company extended its service to the village, and the conversion from gas lighting to electric light and power became inevitable; by 1919, it was virtually complete.

In 1917 the State Bank of St. Martin was chartered, and Robert Kuhl became cashier; he served in that capacity until the closing of the bank in 1933, after the bank holiday subsequent to the depression.

A cooperative creamery, the St. Martin's Cooperative Creamery

Association, is doing a thriving business in the village. It was really started already in 1897 by a group of local farmers interested in collective enterprise. This first co-op creamery was located about a quarter of a mile out of the village on a parce! of land leased for twenty years from J. C. Noll. At that time rubber tired vehicles for rapid transit were unknown, and slow moving draft animals furnished the motive power both for transportation and operating of farm machiery.

In 1914, the present creamery was built in the village. Enlargements and improvements have been made in recent years. Three trucks pick up milk and cream at the farms. In the summer of 1957, the creamery installed equipment to separate the whole milk instead of trucking it to Watkins; and in the fall an elaborate cooling system was also installed. Math Herges operates the creamery. The present officers are: Bernard Kälthoff, president; Alfred Ruegemer, vice president; Stephen Fleischhacker, treasurer; and Jacob Spanier, secretary. Nick Garding, Edward Schaefer and Bernard Weber are directors.

A State bank too, was operating in the village until the time of the depression years, when it was closed. It was robbed on a hot summer night, August 30, 1921; several dynamite explosions rocked the building and aroused the villagers. The robbers were never apprehended.



Ancient St. Martin Union Band



St. Martin Band: Henry Haehn, director; Romuald Ehresmann, manager

Present day businesses include: two grocery stores; a meat market; two hardware and farm implement stores; a smithy and manufacturing company; two taverns; a garage; a shoe and leather goods shop; a postoffice; a bulk oil station; and four filling stations.

Today's vi'lage officers are: Arnold Hachn, mayor; Romuald Ehresman, Peter B. Terres, and Gilbert Dockendorf, council members; and Willibald Rothstein, recorder.

The present population, according to the latest available figures is 190. During the last decade, beginning with 1947, there has been a marked increase in the number of dwellings in the village. Seven new houses were built on 1st Avenue South; three on Park Lane; three on West Street; two on River Street west of the intersection with Main; and two on Main Street itself. A new Village Hall is under construction.

An old house, near the school, was taken down in the fall of 1955; and an old ramshackle livery stable, reminiscent of the horse and buggy days was taken down in the summer of 1957.

The water tower too was taken down already in 1950. Private wells now furnish the water supply for household use in modernized homes. Fire fighting equipment is rather limited. It consists mainly of some chemical extinguishers housed in the village hall.

The nearest shipping point by railway is Roscoe, about six miles distant, on a branch line of the Great Northern, between Duluth and Willmar. Most of the shipping and cargo carrying to and from the Twin Cities is done by motor transports, operated by local truckers.

The village of St. Martin is situated about thirty miles west of St. Cloud, the County seat of Stearns County; it lies in between two east and west bound highways, namely, highway No. 52, and highway No. 23. A hard-surfaced (tarway) road makes connection with highway No. 52 near New Munich. It has no television or radio broadcasting station; and no newspaper. St. Martin's school, however, issues a four page publication at irregular intervals; it is strictly a school paper, and, by its masthead, is known as MARTINI MUSINGS.

NOTES FOR APPENDIX : TOWNSHIP & VILLAGE

- 1. By-laws adopted at this meeting were:

 "First, that lawful fence shall (be) five feet high.

 2nd that Hogs shall not run at (large).

 3rd that every man liable to work on Highway shall work four days."
- 2. Among other resolutions adopted at a subsequent township meeting reiterating the restrictions on domestic animals, is also one pertaining to the school, namely:
 "4th that there shall be no school in the town of Marion for the year 1861." Consequently there was no tax supported school in the township at that time; but there was a private school taught by a Miss Brooks, in the house of William Bosworth during the winter of 1861-62, and Mr. Bosworth was its principal supporter.
- 3. "Minutes Of The Town Meeting For The Year 1863", disclose: "By law No. 1 voted to apply the Dog tax to pay town indettedness."
 - "Minutes of the Annual Town Meeting of the Saint Martin Stearns County Minnesota Held On The 7th day of April A.D. 1868" again mention that "Cattle, Horses, and Mules shall not be allowed to run at large between the time of sun sets in the evening and sun raising in the morning."

St. Martin's Cemetery

Humanly speaking, a bit disconsolate are these lines from Gray's Elegy written in a country churchyard:

"The boast of heraldry, the pomp of pow'r, And all that beauty, all that wealth e'er gave, Awaits alike th' inevitable hour. The paths of glory lead but to the grave."

How much more comforting are the words of the Catholic buria! rite: "Life is changed, not taken away." As good soldiers of Christ, the faithful departed, sealed with the sign of the Trinity, have fought the good fight, and now laid low in the bivouac of the dead, await the call of Him who said: "I am the resurrection and the life; he who believes in Me even if he die, shall live."



St. Martin's Cemetery

Interred in the St. Martin's cemetery are somewhat over eight hundred and fifty of the faithful departed, including children.

The cemetery is a parcel of land four acres in extent to the church premises; two acres were bought in 1948 and deeded to the diocese of St. Cloud. It is situated on top of one of the highest hills in the county and affords a splendid panoramic view of the Sauk Valley at this point. It is encompassed by a row of evergreens and enclosed in an ornamental woven wire fence. In the middle, mounted on a knoll, stands a crucifix surrounded by evergreens and flower-beds; and along the main aisle leading to the cross are flower vases mounted on pedestals.

Every year, on All Souls Day, November 2, the whole congregation goes in procession to the cemetery, and at the foot of the cross, assist in praying for the repose of the souls of the deceased.

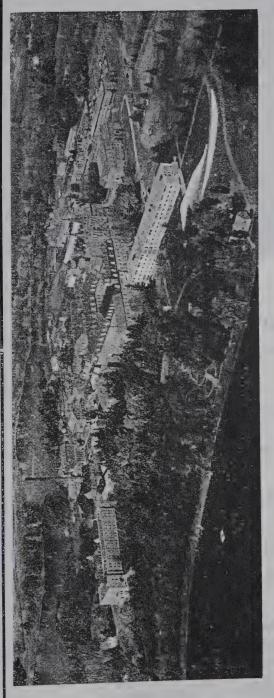
Postscript

Noble deeds are external expressions of interior motives inspired by lofty ideals; but motives remain to be entered in the book of life by the recording angel. Greatness in a parish stems from an appreciation of supernatural values, and a practical application of the means whereby these values are assured. As aptly stated in the words of Monsignor Peter Guilday, the father of modern American church history: "It is not the bricks and the mortar, the financial support, the celebration of this or that civic event in which Catholics participated, the number of children born, or the number of marriages and deaths that are of primary importance. It is the divine life of the parish. It is the visible and invisible action of the Holy Spirit on the hearts of the people. It is the response they have given all along the years to the divine inspiration to live lives of sanctity in the world. It is the charities exercised by one and all. It is the frequentation of the Sacraments, the response of devotional life of the parish, the intimate dependence of priest and people in seeking the higher things of God."

Admirably suited as an eloquent valedictory for this occasion are the words of Pope Pius XII: "Above al! let this not be forgotten that looking beyond the fleeting things of earth we must daily and increasingly strive after heavenly and lasting goods, whether we be engaged in intellectual work or study or in a laborious trade; when we shall have gained that, then and then only will it be given to us to enjoy true peace, undisturbed repose, and everlasting happiness."

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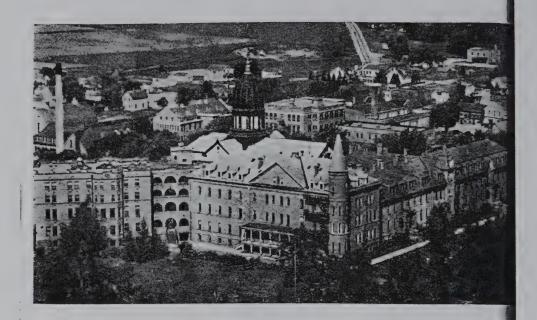
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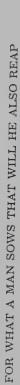
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